

topics are about to become *desuete*. Its occupation will soon be gone. Its "arguments" on both are simply abuse of its opponents and the utterance of the same palpable fallacies or falsehoods with wearying iteration. It is getting behind the times. And unless it drops or muzzles its blackguard, and eschews its low and vulgar habits, it will be superseded among the "Gentile" reading public by journals with more progress and less bigotry, with cleaner language and fewer epithets. Its owners had better take advice and try and make their paper decent.

#### AN ALLUSION TO THE TENNESSEE MASSACRE.

IN its issue of yesterday morning, February 4th, the morning "Liberal" organ of this city, commenced an editorial article thus:

"A DISPATCH says there is trouble in Nottingham, England, on account of the Mormons. Probably by tomorrow the *Deseret News* will establish that the whole trouble came from the fact that some one in Nottingham had received a copy of THE SALT LAKE TRIBUNE.

"When a couple of missionaries were killed in the 'piney woods' of Tennessee four or five years ago, in a wild, mountainous region, where not one in forty can read at all, where the newspaper is not seen once a year, the *News* gravely asserted that the mob was impelled to commit the violence by reading THE SALT LAKE TRIBUNE."

The presumed object of these remarks is to create an impression that the journal which makes them does not have the malevolent influence which not only "Mormons" but a host of non-"Mormon" residents attribute to it.

In order to break the force of the powerful non-"Mormon" sentiment which has set in against it because of the havoc its malignant policy has had on the material interests of the Territory, it makes some most egregious blunders in its references to past history. Its resurrection of its connection with the frightful tragedy enacted in Tennessee on August 10th, 1884, is another of its unmitigated mistakes, as the allusion to that bloody massacre makes it appropriate to give some of its details. The following is a sketch of the bloody affair:

As is the custom with the Elders of the "Mormon" Church, Elders W. S. Berry and Henry Thompson, who were laboring as missionaries in the State of Tennessee, and more especially in Lewis County of that State, made an appointment to hold a meeting and preach their views to the people. That meeting was appointed for 11 o'clock, on the 10th day of August, 1884, at the house of James Condor, on Cane Creek, Lewis County, Tennessee. A short time previous to the filling of that ap-

pointment, the Elders whom I have named were unexpectedly joined by two others, Elders John H. Gibbs and William H. Jones. On the day appointed, three of the Elders—with Elder Jones excepted, he being at the house of Mr. Garrett, a short distance from the Condor farm—assembled at Mr. Condor's habitation and engaged in preliminary exercises, such as the singing of religious hymns and preparing their minds for the devotions in which they were shortly to engage.

Elder Jones, at Mr. Garrett's house, was engaged in reading a discourse of one of the authorities of the "Mormon" Church, for the instruction and edification of a number of people who had assembled there. After he had concluded this, he immediately started on his way to join the others who were at Condor's; but while he was traversing that short distance, suddenly a mob of men, in fantastic garbs and masked faces, and armed and equipped with deadly weapons for the commission of violence, rushed upon him and made him a prisoner. He was left in charge of one of this armed party, and that guard that was left over him received instructions from his brother mobocrats that he should, on the first intimation of any attempt to escape, shoot him down like a dog—that he should be murdered. Elder Jones, by the consent and connivance of his guard, subsequently escaped and returned to his home and friends in Utah.

On leaving Elder Jones, the mob proceeded to the house of Mr. Condor. They found the proprietor of the place standing by the gate. They made him a prisoner. After the seizure of James Condor, David Hinson, who appeared to be the leader of the mob, entered the house where Elder Gibbs was engaged in selecting texts of scripture for the purpose of enabling him to preach the doctrines that are taught in the Bible. He took a gun that was hanging upon the hooks down from over the back door, and with that weapon, in cold blood, shot Elder Gibbs down—murdered him! Next this deadly weapon was presented at Henry Thompson, whose life he also sought. Elder Berry being close at hand—a man of indomitable courage and powerful nerve—desirous of saving his brother, seized the weapon and held it as if it were in the grip of a vise, and turned it away from the person of his fellow missionary. At the same moment Elder Berry observed others of the mobocrats enter the front door with their weapons leveled upon him, and when he saw that, and feeling that his doom was sealed, he simply bowed his head and

received the bullets of the assassins in his body and fell dead at their feet. Elder Thompson saw that to remain longer was to needlessly sacrifice another life, and therefore he made his escape. As he passed out of the house and was leaving it his life would have been taken also, only there intervened betwixt him and the would-be assassin the person of a lady who passed out of the house and was about to lift her child from the ground, and Elder Thompson escaped to the woods.

In the meantime, Martin Condor, the son of James Condor, entered the house and engaged in a struggle with David Hinson for the possession of the weapon that he held, and while engaged in this struggle some other members of the mob shot him down and murdered him. In the meantime, J. R. Hudson, the step-son of James Condor, entered and leaped up into the loft of the house to procure a gun, and descended as quick as thought, almost. He was seized at the foot of the stairs by two of the murderous ruffians but tearing himself loose he shot and killed David Hinson, and then he in turn was slain also, making five dead men, four who were guiltless, and one of the guilty murderers, who went into eternity with the blood of innocence upon his hands.

Not satisfied with their diabolical work, thus far, these fiends incarnate, before leaving the premises, as an after-piece to the tragedy, poured a volley through the window, a number of the missiles of death entering and severely wounding the person of an innocent woman, Mrs. Condor, the mother of the two murdered boys, and the balance of the bullets entered the dead body of W. S. Berry.

Now, as to the cause of the terrible massacre. For some time previous, in western and middle Tennessee, where the murdered Elders were laboring, everywhere they went they were confronted with the "Bishop West Red Hot Address," manufactured in this city and published by the Salt Lake Tribune. It was specially handed about and utilized in abusive anti-"Mormon" sermons by a preacher named Vandever. Elder Jones who survives, presented to this Baptist preacher a refutation of the slanderous fabrication, in order that he might redress the evil that he had accomplished by its dissemination among the people, and which had inflamed the minds of the populace to such an extent that they were prepared by that statement or alleged address purporting to have been delivered by a "Mormon" Bishop, to shed the blood of the Elders, and they did it; and we leave it to a discriminating public